101 /4 cont./
175 French and English have been propelling their respective cultural
177 influences toward the heart of Guiana.

8. Since when I talk about these Indians I might seem
123 partial because of the great affection which I have for them
114 and which they similarly have for me, I prefer to yield the floor to the illustrious ethnologist of Stuttgart, who asserts that the Taurepán Indians are the most pleasant, intelligent, /5/ and even the most physically perfect among all of the natives whom he came to know in his many excursions through the South American continent.

159 In a propaganda article I recall having written: "These Indians are pleasant in their dealings, in their manners, and in their language; they are hospitable, they are suspicious but never hostile toward strangers; they have a great love for their land, for their rivers, and for the places where they live, and they are very fond of pondering its beauties and like it very much when others praise them."

Elsewhere I also wrote and must repeat here: "With regard to their intellectual qualities I believe, as do most missionaries, that these Indians are not dull of wit nor lacking in morality. They have undoubtedly an excess of imagination with the consequences thereof, this being a characteristic of all who live in direct contact with, and as though absorbed by, virgin nature. The lack of stimulus toward all that is outside their ancestral standard or canon of life has given rise to their being called lazy or indolent, which we believe an unjust bad report."

114 9. The ethnographic or racial characteristics of the Pemón Indians can be examined in these words, which in the interest
[262] of greater brevity I copy from Dr. Simpson: "They subsist
[276] principally on cassava and ají; and they use tobacco; they use
[411] blowguns and poison arrows; they poison rivers to catch fish;
[206] they build semipermanent houses and sleep in hammocks;
[342] originally they did not wear clothing or only a simple loincloth;
[513] formerly they practiced empollamiento /"breeding, hatching"/
[291]

/42 cont./
and vomiting and even fainting and paroxysms. It is exactly during one of these that the initiator must furtively deposit various small stones of more or less crystallized form among the vomit. These stones will henceforth be his iai or yachi (from which it is also possible that the name of the piaches may have been derived), a sort of amulet, in which are supposed to dwell hidden protective spirits, which will help them at dangerous or difficult times and in the solemn moments of tumayá or piachería.

In addition to beverages, some of them are treated by introducing through the nose and removing through the mouth strings impregnated with vegetable substances, to which they attribute magic properties or mysterious forces; they even go so far as to pass sharp grasses through (with the inevitable bleeding) for the purpose of obtaining a resonant and powerful voice. The piache must have a good voice, know the usual songs, and be able to assume different voices; this will be easier for him if he knows several languages, even though only a few words or phrases in them.

93. The piache's equipment consists of: the murei, or little bench with a figure, generally of a monkey, on which he sits to sing; the afore-mentioned yachí, or little stones; the kachiuotó, or special little bed for ingesting through the nose the juice of kumeré or tobacco leaves; the pipe, or tamuiyén, since they also make use of tobacco smoking, and finally, bundles of leaves of ayú or pirkavá instead of the maraca in general use in other tribes, which they employ to accompany the singing and to create various illusions.

94. The piache goes into a trance by ingesting through the nasal passages the above-mentioned beverages; he always works at night and in complete darkness and in a completely closed in place. Piaches make believe that their soul goes away from them and that with the magical force /43/ of the beverages, the tobacco smoke, and the noise of the leaves, it opens the doors of the hills where the maurí live, enters into

*192 200. Mirror — unamari. (This is apparently a Carib word.)
●[278] 201. Cigar — tamõi-koneasa' (literally "tobacco- (that has been) made").
202. *Pipe (for tobacco) — kachimba. This is the local Spanish "cachimba" — the pipe is not native to the Kamarakotos.
[407] 203. *Cane-press — tarabichi, tərapichi. This is the local Spanish "trapiche."
204. *Gold-pan (hewn of wood) — watea. This is the local Spanish "batea."
*192 205. *Ax (steel) — waka. Taurepán. waka. Although this and the following two implements are, of course, imported, their names appear to be native.
*197
412
439 206. *Knife (steel) — mari:a. Taurepán. tawora. Ingariko (Koch-Grünberg) malia (i.e., maria). Makuchi (Williams) a-tau-wa-ra. Galibi and six other scattered dialects (de Goeje) maria.[54]
207. *Machete (steel) — kutsupara. Taurepán. kasu:para.[54]

*192 h. Houses, etc.
*197
342 208. *House in general, roofed structure — tapũi. Taurepán. õuta, but according to Koch-Grünberg the Taurepánes call a shelter-hut (in the forest) tapoi (or tapəi). Makuchi (Williams) u-tə', "house," u-y-e-wu, "my house," ta-pui "small shed." Most Carib dialects use a variation of the õuta-utə root for "house" and apply the tapui root, if they use it, to a small hut, see, e.g., Adam No. 142, but the Kamarakotos call structures tapũi that are õuta (etc.) to other Caribs. There is also a root for "house" of the type muna, monta, motu, etc., see de Goeje No. 45, which is probably -mota of the Kamarakotos (see No. 267).
*192 209. House with walls — tapũi-timeakɛn.
342 210. Quadrangular house — wata. (For words usually used in allied dialects are parapan, below.)
211. — with walls — wata-timeakɛn.
212. — without walls — wata-imedapun.
213. *Quadrangular house hermetically sealed with mud — kalabo:so. This is the Spanish "calabozo," "jail." The Kamarakoto kalabo:so is used to escape insects and not as a place of confinement. I am not sure how general is the use of this word but it was heard from at least one Indian who did not speak Spanish.

54 [see footnote on p. 312, category 116 - Analysis]

273 Other varieties are named for their principal ingredient. Among them are:

napuey-yeuku,	from mapueyes.
piricha-yeuku,	from yams.
icha-yeuku,	from sweet potatoes.
anai-yeuku,	from corn.

-yeuku means simply "juice," but all these are understood to be fermented.

Kachiri has a somewhat sour, gaseous, but pleasant taste. It is a mild intoxicant, perhaps about like a heavy beer or light wine, but on festive occasions it is taken in such enormous quantities that the participants finally become as effectively drunk as if they had taken distilled liquor. It has been the general experience of travelers to acquire a taste for this drink, which is refreshing and mild when taken in moderation.

276 The only narcotic known is tobacco, which is used by both sexes and all [249] ages except the most tender.[124] Tobacco, doubtless pre-Columbian throughout this area, is grown at each settlement. The leaves are tied along a bark string and tied in the houses to dry. When anyone wishes to smoke, he takes [177] a leaf or two, rolls a cigar, and smokes it forthwith. The Kamarakotos are familiar with pipes, which they call by the Venezuelan Spanish name, "cachimba," but these are very little used and certainly are a recent innovation. Those that are used are improvised from palm or other soft wood, hollowed out, with a hollow reed inserted in one side. Cigarettes are not normally used and tobacco is not chewed or snuffed. An aqueous infusion of tobacco is used by the piaches (see "Magic and Religion") but not by other persons and not for pleasure.

Household Furnishings

Tools and Weapons.

411 The principal weapons have been sufficiently characterized in dealing [171] with hunting on a previous page. One typical Carib weapon, the wooden war club, was not seen although from its general distribution there is no doubt that it was formerly known to these people. Some may still exist, but there is no [173] current use for them and they are not now manufactured. In legends of tribal warfare, as I heard them, clubs are not mentioned and the fighting is said to have been entirely with bow and arrow. This is unlikely, but at least it reflects the present lack of knowledge or interest in clubs.

412 The universal tools are now machetes, axes, knives, and files, all of 177 steel and of foreign make (mostly North American or German). Although not

124 [see footnote on p. 321, category 116 – Analyst]

121 collective, and priestly, and, on the other, as animistic, non-ritualistic, individual, and shamanistic. The former are religious in a more limited sense while the latter are predominantly magical as opposed to strictly religious. A given tribe usually shows a mixture of the two general types, sometimes in a single inseparable system with the same individuals acting as priests and shamans, and sometimes in a dual system with the priestly and shamanistic functions differentiated and delegated to different individuals. The Carib religion 771 generally and that of the Kamarakotos specifically are almost purely shamanistic. 171

The Piache.

756 Like most other Caribs, the Kamarakotos have only one sort of mediator with the supernatural and he is technically a shaman, a medicineman, not a priest. I shall call this individual the piache, the common Venezuelan Spanish name, derived from the Carib word which in Kamarakoto is piatsan. There are at least three piaches in the central group of Kamarakotos and there are said to be several more among the more outlying Indians loosely affiliated with this tribe. In their daily lives the piaches are hardly distinguishable from anyone else (see Fig. 75).1/A Their supposed supernatural powers give them no particular additional prestige in civil matters and unlike most Indian priests (as distinct from shamans) they are not powerful political forces in the tribe.

The function of the piache is primarily and almost exclusively medical, but the medical system is spiritualistic or religious and not material. As a physician the piache derives his power not from any actual knowledge of diagnosis and physical treatment but from his ability to commune with and in some degree to control, or at least to influence, the supernatural world. To fulfill these functions, the piache requires knowledge of certain physical tricks, not unlike those of spirit mediums elsewhere, and rote memory of various charms and spells, mostly songs, that are not known to the layman.

To learn this trade the apprentice must be accepted as a colleague by a piache already established and by him be initiated into the secrets of the profession. He is required to fast for a long time, two or three months, drinking [785] only water and eating only as much as is absolutely necessary to sustain life, so that he becomes extremely thin. After this preparation, a definite initiation occurs in which apparently only the initiate and his sponsor are involved. The [276] latter gives the former an infusion of green tobacco in water, which is taken through the nostrils. The initiate becomes unconscious and remains so for some [533] hours, normally about half a day. The piache then sings to the initiate, who, still unconscious or in a trance, eventually sits up and starts singing also. When he returns to normal, he is a piache in his own right. The exact details of this and other procedures and the texts of the songs are closely guarded secrets

1/A [For Fig. 75 see p. 228b, category 116 - Analyst]

754 all, in human guise, are recognized as being supernatural beings and not really
776 human. Others are spirits that can materialize in almost any form, and still others are wholly invisible and formless supernatural beings or even represent a supernatural influence that is hardly thought of as possessing individuality or personality. Even these indefinite distinctions hardly seem to be very clear-
771 ly present in the Indian mind. In a broader sense, kanaima is the evil princi-
778 ple of the universe and its manifestations are endlessly protean and essentially indefinable, an idea approaching the Polynesian mana (see Karsten's discussion, which, however, does not include an explicit understanding of more specific aspects of Carib kanaima).

778 Anything unexpected, a noise, a light, a branch falling, an unusual bird,
781 a sudden shadow, may be greeted with the cry of "kanaima," a word that is
822 heard constantly on Indian lips, both jokingly and fearfully. In general anything that startles them and that is not immediately explicable by some normal and expected cause is kanaima, and this is obviously related to their real fear of being startled and to their efforts to avoid startling others.

778 Even this does not exhaust the aspects of kanaima, for it includes true
754 spirit-possession. Kanaima, or a kanaima, may enter the body of a victim and remain there, notably in the chest, causing fever and eventual death unless exorcized.

755 This spirit-possession is essentially related to the duties of the piache in averting the effects of kanaimaton, for medically his most important role is that of exorcist. Fortunately no case occurred during our stay, but the general
[274] procedure was reliably outlined to me by Indian eye-witnesses. The piache makes an infusion of green tobacco in water and snuffs this until he is thoroughly "drunk." He then gives a great leap into the air and disappears. Informants have no idea where he goes, but this is always done inside a house at night with the fires low or extinguished, and one can assume that he somehow climbs in-
[352] to the rafters. After a time he reappears and sits on his bench. This bench,
[532] called murei, is unlike the ordinary bench, aponoi?, being higher and carved into animal form (Fig. 76). He holds in his hands sticks and rolls of leaves and beats time on the ground with these while he sings.[174] Soon the piache is surrounded by a ring of light. My witnesses said that this was not visible to them but only to the piache, who presumably told them that it was there. Then the kanaima appears standing on the chest of his victim and is also visible only to the piache, who asks the kanaima to abandon his prey. The kanaima's reply is told to the sufferer and if it is affirmative recovery follows within two days. If it is negative, the patient inevitably dies.

754 The Kamarakotos believe that kanaimaton have now been fairly well cleared out around Kamarata by the piaches, but that some still invade the
[824] region and that they are still common in the Gran Sabana. The favorite haunts
[361] of kanaimaton, at least around Kamarata, are the forests and this is the

174 [see footnote on p. 328, category 116 - Analyst]

226 824 114 them would be useful and interesting. Even Roth's excellent summary leaves innumerable doubtful points.

226 271 120. The supposed danger from poisoned water in this part of South America is thus a figment of the imagination, even more absurd than the danger of attack with blowguns.

252 263 121. It is almost universally stated that this juice is a deadly poison and that the purpose of squeezing it out is to remove the poison from the grated casave. These statements are misleading. The poison would surely lose its force when the flour was cooked in any case so the pressing is not to remove the poison but merely to obtain a drier flour from which bread can be made. The "deadly poisonous" juice is consumed in enormous amounts by the Indians with no ill effects and is their favorite and most common condiment, rivaled only by peppers. It is always boiled down first, however, and this doubtless destroys any poisonous qualities, whatever they may be.

263 177 122. One or two of the more sophisticated Indians who have seen the crude Venezuelan sugar-loaves, papelón, have attempted to imitate them, but this sporadic effort has, as yet, no significance.

177 401 407 123. An amusing instance is provided by a Taurepán who attempted to devise an imitation of the roll-mill introduced by the missionaries at Santa Elena. He showed us his "invention" with glowing pride, but ruefully confessed that it would not work, as could have been told beforehand by anyone who had grasped the mechanical principles involved.

276 123 124 124. During our stay native habits were disrupted in this respect by the fact that a large stock of cigarettes was used for presents and wages, but I have the impression that smoking, however extensive, is not very intensive, that no one smokes constantly or to excess.

412 125. Which axes, however, may have been used more for such purposes as digging than for cutting.

323 531 415 126. When I asked whether pots are ever painted, it was patiently explained that to do so would be ridiculous since the design would be hidden by soot the first time the pot was used. Pots are used only for cooking, calabashes and baskets being used for all the other purposes for which some Indians use pottery.